Presented
by Jr Wm Musgrave
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THOUGHTS,

ESSAYS,

AND

MAXIMS,

CHIEFLY

RELIGIOUS and POLITICAL.

By CHARLES HOWARD, Esq.
Of Greystock in Cumberland.

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W. Musgrave!

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ADVERTISEMENT.

THE following MISCELLANEOUS THOUGHTS and ESSAYS, &c. &c. were never intended for the preſs; but were only the amuſement of the author's leiſure hours, during the time his buſineſs detained him at Paris. At the deſire of ſome of his friends, they are made public; and if they prove of any ſervice or inſtruction to mankind, the author will be ſatisfied, and think his time was well ſpent.

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MISCELLANEOUS

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ON JUSTICE.

NO man ſhould be, or pretend to be generous, before he is juſt. When this is the caſe, it is only vain oſtentation and prodigality, not true and ſincere generoſity, and, in fact, when rightly conſidered, *real* injuſtice; becauſe he vainly ſports with, and attempts to acquire fame by, the property of others. The creditor may, in ſome ſenſe, be ſaid to be

the debtor's king, until he is ſatisfied. If the debtor is able to pay, whilſt he lives in a ſtate of non-payment, he may be ſaid to live in an actual ſtate of robbery, and in the commiſſion of a crime. This, however, does not relate to a reaſonable time, according to the circumſtances of the caſe; for the writer means only thoſe people who purchaſe merchandize of any kind, at the very time they are conſcious of their inability of paying for them; and thus by their folly, knavery, or extravagance, run themſelves into difficulties: or ſuch as borrow money from well diſpoſed people under fictitious or falſe pretences, which may properly be ſtiled *roguery*, accompanied by falſhood and fraud. Juſtice is one of the attributes of the Almighty, and required by our Creator from man; the command of all laws divine and human; and as the firſt ought to be, and are the foundation of the ſecond, ſo is juſtice the ſecurity of ſociety, and the barrier of property.

RESTITUTION

RESTITUTION of ill-gotten money or effects is a very eſſential part of juſtice, and a very neceſſary prelude to repentance, which is otherwiſe a mockery, and a word without meaning:

Fiat juſtitia et ruat cælum.

Juſtum et tenacem propoſiti virum,
Si totus illabatur orbis,
Impavidum ferient ruinæ.

THESE lines are thus parodied by the moſtin genious of poets, Churchill.

'Tis not the babbling of the buſy world,
Where praiſe or cenſure are at random hurl'd,
Can ſhake the ſettled purport of my ſoul,
Or the meaneſt of my thoughts controul;
Free and at large might their wild cenſures roam,
If all, alas! were well at home.

On the CHARACTER of CHURCHILL: By a PERSON who only knew Him by his WRITINGS.

'Gainſt fools be guarded, for 'tis a certain rule,
Wits are ſafe things—there's danger in a fool.

IN the writer's opinion, there are few aſſertions more generally true than this. We ſhould be upon our guard againſt fools, as they are often paſſionate, wrong-headed, and miſapprehenſive: from their ſhallow and confined underſtandings, they miſtake and miſinterpret our meaning; and having fixed their ideas to a few objects, or adopted the falſe interpretation of a word which they do not underſtand, they are moſt ready to quarrel, being incapable any other way of ſupporting their argument; vanity, ignorance, and imitation, being the foundation and corner-ſtones of folly and nonſenſe. Of all fools the

the fool of quality would be the moſt inſupportable, if his anceſtors had not left him that which makes him bearable, and neceſſary in ſome meaſure, to men of good heads and honeſt hearts, who ſtand in need of his aſſiſtance. A lively fool may be pleaſing for a very ſhort time; but at length he grows tedious, irkſome, and tormenting. A dull, good-natured, ſerious fool is a harmleſs inoffenſive creature; which is, perhaps, the reaſon why proud men of parts are ſo often fond of their company, as it gives them an opportunity of diſplaying their underſtandings; as if the weakneſs and imbecility of others made their parts and talents ſhine with ſuperior luſtre: juſt as a great beauty, or a very handſome woman chuſes a plain one by the way of foil to ſet her off.

CHURCHILL's vivacity of imagination, his quickneſs of conception, his readineſs and aptneſs at writing in poetry, were be-

yond any poet's that ever exiſted; and it is ſaid that his flow of thought and power of fancy came ſo faſt upon him, that writing was ſo eaſy to him, as to be an amuſement to his mind in pouring itſelf out upon paper; and when he began to write, he ſcarce knew what would be the next line. This appears from the incorrectneſs of ſome of his writings, though they abound with ſuch a redundancy of fancy as a man labours under, whoſe quickneſs of thought comes upon him faſter than his power of expreſſion. Many of his writings are ſatirical, ſarcaſtic, and political; though, in this writer's opinion, they were the reſult of his own real ſentiments, and might be true, and not immoral, if read with candour; except his poem upon the Times, where, it is hoped, the ſatire is not ſo juſt as he would make it appear. Warm and ſincere in his friendſhip, he was from the ſame principle, when not properly guided, equally ſatirical in his reſentment. Unhappy in his conduct in private

private life, of which he himſelf ſeems very conſcious, he was hurried into ſuch intemperance, as, it is ſaid, ſhortened his days. This irregularity might, perhaps, in ſome degree have ariſen from the ſuperiority of his underſtanding and the vivacity of his ideas; and he might addict himſelf to drinking, as it were, to fly from himſelf, and to level himſelf to the ſtupidity of other people.

On PERSECUTION.

ALL religions, when diveſted of power, condemn perſecution; and moſt religions, when powerful, have perſecuted. This proves not the rectitude of perſecution, but the tyrannic diſpoſition of man. In a Roman Catholic it muſt be wrong, becauſe he aſſerts that his church is infallible; therefore all force or perſecution to ſupport it by undue influence or intereſt, is ſuperfluous, and tends only to compel men to profeſs what they do not believe. Such men living in the profeſſion of a lie become hypocrites; and when in that ſtate of mind, for worldly reaſons and temporal motives, they are compelled to aſſiſt at religious ceremonies and partake of myſteries, they are guilty of ſacrilege in approaching thoſe ceremonies, of which they are unworthy; and the party that ſo compels them is *parti-*

ceps criminis. In a Proteſtant it is wrong, becauſe directly oppoſite and contrary to what he has always profeſſed, namely, liberty of conſcience, and no conſtraint upon the mind of man with regard to religion, wherein our happineſs here and hereafter is ſo immediately concerned. It is moreover injurious to civil ſociety, trade, and commerce, of which he profeſſes himſelf the greateſt promoter, as it often occaſions the emigration of great numbers of the moſt uſeful and moſt induſtrious people out of his country. It is immoral and uncharitable, becauſe by making people deny what they do believe, or profeſs what they do not, they are rendered uneaſy and unhappy in their own minds. After their recantation, or what in Ireland, is called *ſwallowing the ſcorpion*, their minds are unhinged; and their internal happineſs is ſo affected by their future hopes being deſtroyed, that by way of diſſipation, or, if I may be allowed the expreſſion, by way of flying from themſelves,

ſelves, they are hurried on into every pleaſurable vice. Hence the too frequent and too vicious habit of abandonning for life all places of divine worſhip. In a word, we ſhould never forget, that he is ſtill of his own opinion, who is convinced againſt his will.—Such a ſituation may, alas! be juſtly ſtiled hell upon earth.

To conclude: perſecution, in Roman Catholics, makes men hypocrites, by forcing them to profeſs what they do not believe: in Proteſtants, it makes men libertines and unhappy, by compelling them to deny what they do believe; and, in both caſes, all real hopes of future bliſs, ſo ſatisfactory to the mind, are deſtroyed.

ON SANCTUARIES, PRIVILEGED-PLACES, AND PROTECTIONS.

IN many circumſtances privileged places may be eligible to ſcreen unhappy debtors, ruined, not by their own fault, but that of others, joined to unavoidable accidents and misfortunes; and even in caſe their ruin may have proceeded from their own want of conduct, care, and virtue, ſuch an aſylum may afford them time for reflection and repentance. When incapable of paying their debts, it may enable them to become in ſome meaſure uſeful, by exerciſing their talents and profeſſions, and empower them to ſatisfy, at leaſt, in part, their creditors demands.

MEN in general who are forced into a jail, are at firſt but little knaves, compared to thoſe who have long inhabited thoſe walls;

walls; and these never fail to initiate them into all the mysteries of villainy, and in time render them as complete, hardened, and abandoned rogues as themselves.

BUT such protections are often abused, when they become sanctuaries for bad men and villains. The Jews, from the hatred they bore the Christians, and the interpretation they gave to the old law, as *measure for measure, eye for eye, and tooth for tooth*, were, it is said, advocates for the *lex talionis*.. But this, surely, must be understood of public punishments and legal justice, and not personal revenge inflicted by the hands of citizens. In these circumstances, allowing churches to be sanctuaries for criminals, in order to secure them from private revenge, and bring them to public justice, might be right, and was shewing an awful respect to religion and the place of divine worship. But when these reasons do not subsist, it must be a great perversion of the original design, and

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an abuſe of juſtice, to allow churches to become ſanctuaries and receptacles for thieves and aſſaſſins, that they may eſcape the due puniſhment of their crimes: this, it ſhould ſeem, were turning the Houſe of God into a den of thieves, a crime with which our Saviour charged the Jews.

THE ſame may be ſaid of protections of men in power, ſuch as embaſſadors, &c. as theſe protections ſhould never be ſold, or given without due attention, and an examination of the circumſtances of the caſe; not through ſelfiſh or perſonal motives, or, as it ſometimes happens, at the requeſt of a favourite, governing, raſcally domeſtic. This is ſcreening knaves that are able but unwilling to pay their juſt debts; and he that protects villainy, may be conſidered as an accomplice in it.

On DUELLING.

IT is difficult to trace in hiſtory the origin of this prepoſterous cuſtom, which has, nevertheleſs, long, too long prevailed in Chriſtendom. It is doubtful whether it was adopted during the ſway of ancient Rome; and modern hiſtory makes but little mention of its exiſtence among the Turks, or the more uncivilized nations.

If we conſider it religiouſly, it is repugnant and diametrically oppoſite to every principle of the goſpel and chriſtianity, and conſequently more particularly ſo according to the doctrine and principles of the Roman Catholics, though too often practiſed by them; as every perſon dying in a duel, is *ipſo facto* excommunicated; and where is excommunication held in higher terror, than a-

mong the Proteſtants, who, did they enforce the laws, ſhould bury in the high-way any perſon whatſoever killed in a duel. The king of France at his coronation takes an expreſs oath never to pardon a duel; in conſequence of which, when the laws are executed, the perſon killed muſt be dragged about the ſtreets tied to a cart or a horſe's tail, and buried in the high-way.

SOME are of opinion that this horrible cuſtom took its riſe from ancient Chivalry, and the romantic knight-errantry of the Spaniſh nation. Be this as it may, it proves nothing, unleſs it proves the rectitude of the cuſtom; but does it even prove that the perſon killed was the aggreſſor? On the contrary, in all probability, the ſurvivor was in the fault; becauſe, if ever he were before engaged in a duel, which frequently is the caſe, he is cooler than his antagoniſt, and thereby more capable of uſing his weapons, and conſequently

more accuſtomed and enured to murder. Men of weak underſtandings, or paſſionate and haſty tempers, are the moſt liable to be engaged in affairs of this kind, by the want of comprehenſion, and the miſinterpretation of the meaning of their company. High-gaming, frequently accompanied by ſharping-tricks on the one ſide, and the loſs of large ſums on the other, irritates the paſſions, and irrationalizes the mind to the higheſt degree of madneſs. The ladies are ſometimes the occaſion of duels, by that great influence they have over men. So, if they receive a real or imaginary affront, they complain to their huſbands or friends as protectors of their honour, injured according to the falſe and abſurd notion they have of true honour: whereas, if they conſidered the matter coolly and impartially, they would find it directly contrary even to the characteriſtic of their own ſex, and to that mildneſs and gentleneſs which they are deſirous of poſſeſſing, and which

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men wiſh they really did poſſeſs. If ladies by accident meet with an inebriate or brutal man, who does or ſays an improper thing, a ſuitable behavior and a ſteady look might bring that man to himſelf, without their being acceſſory to murder. But it is to be feared that the ladies, by their own conduct and converſation, frequently bring themſelves into ſuch diſagreeable ſituations.

THE only allegation or defence made uſe of to ſupport this inhuman and unchriſtian practice, is, that it preſerves good manners and politeneſs in private and public converſations, and keeps bad men out of company. But this does not appear to be the caſe; for, in the firſt place, thoſe who are not kept within due bounds by decency, good-nature, and politeneſs, but for fear of giving offence, muſt be very inſignificant, tireſome, and fiddle-faddle companions. Secondly, ſo far from baniſhing bad men from ſociety, the caſe

appears to the writer directly the reverſe, as all public places evince, and where quarrelſome, ſharping, and troubleſome men are the moſt forward to introduce themſelves into company. Beſides, cool, conſiderate, and rational people care not to be Don Quixotes at the riſk of their lives and fortunes, and perhaps the ruin of their families. Hence it probably is, that in moſt clubs or ſocieties, one or two black balls exclude a perſon, who, nevertheleſs, may be a moſt agreeable and ſenſible man.

On PASSION, PEEVISHNESS, and IMPATIENCE.

IT is often aſſerted that paſſionate people are very good-natured. It is very good-natured to allow them to be ſo; becauſe they will often do more miſchief in half an hour than their whole lives can make amends or atone for; and whether one receives the hurt from malice, revenge, or inadvertency, though the crime may not be ſo great in the injurer, becauſe not done with foreſight and premeditation, it is a very ſmall alleviation, as the wrong is ſtill the ſame to the perſon who receives it. The ſource of paſſion, Caſuiſts will ſay, like that of all other vices, is the want of practical religion. Though this may be in part true, there are, in the writer's opinion, more exceptions to this aſſertion with reſpect to paſſion, than to any

other vice; for we often ſee very religious perſons in belief according to their profeſſion, and very moral in every other reſpect, very paſſionate. This iraſcibility may, perhaps, in part, proceed from conſtitution, and too great a ſenſibility of temper, added to an erroneous confined education, particularly among men of fortune and the *great*, who from their ſituation in life are often ſo flattered by thoſe people about them, to attain their private ends, in their early infancy, that when grown up to manhood, they cannot bear contradiction, or a difference of opinion, with temper.

RELIGIOUS and moral people are often very paſſionate, from a conviction of the truth of their principles, and a ſpiritual pride that ariſes from their being more in the right than others; which may make them think they are ſupporting juſtice, morality, and religion, and have a ſort of right of ſhewing their anger and reſentment

ment in a good cauſe. Whereas, if they would conſider coolly and with temper, they muſt know, from obſervation, that people are won and brought over from wrong to right, more by mildneſs, meekneſs, and diſpaſſionate reaſoning, than by anger, fury, and choler. Weak minds, and little underſtandings, particularly if bleſſed with great fortunes, are the moſt ſubject to paſſion and anger; and in general, younger brothers are the moſt pleaſing companions, and the moſt inſtructive, becauſe, from their ſituation and dependency in life, they are in ſome meaſure obliged to qualify their minds, by laying in uſeful knowledge; and to keep their temper and be on good terms with mankind, in order to obtain their ends and provide for themſelves. This conduct, like all virtues, when frequently practiſed, becomes eaſy and habitual. In a word, the only thing that can be alledged in favour of very paſſionate people, is, that their choler may be called a kind of *negative virtue*, as they

cannot be very great rogues, becauſe, by being in a paſſion, and loſing their tempers, they throw themſelves off their guard, and give thoſe who are more cool and deſigning an opportunity of taking advantage of them.

PEEVISHNESS often proceeds from ill health, and bodily infirmities; and when this is the caſe, it is a very pardonable and excuſable imperfection, and will be conſidered in that light, and winked at, by all good-natured people. Old maids, barren wives, and old batchelors, are generally thought to be moſt addicted to this fault. This may proceed from diſappointments in their wiſhes, particularly in the two firſt caſes, as it ſours their tempers, and renders them fretful and peeviſh. An old maid is often much addicted to genealogy, and inclined to ſupport the dignity of her family, and very deſirous of having the reſt of her houſe ſoon and greatly ſettled, that is, highly or richly. This is a good-

natured

natured and eligible diſpoſition, though a ſort of conviction and condemnation, when more deſirous of it than others, that they are not happy in themſelves. Old batchelors are peeviſh from a long indulgence of their humours, caring for nobody but themſelves; and if rich, having nothing to do, and nobody to pleaſe, and of courſe no one to controul their unhewn and rugged temper, which neceſſarily, when too much indulged, grows into moroſeneſs, and renders them ſo capricious that they know not what they would have or be at. This is not the caſe of many a married man, who is often obliged for his own peace and quiet, and domeſtic happineſs, to give up at times many points, otherwiſe there would be no peace in Iſrael. This probably may tend towards his welfare and felicity; for, perhaps, there can be no greater captivity, than to be a ſlave to one's own paſſions and headſtrong will.

IMPATIENCE ſeems to be a fault more peculiar to the ladies than the men; and this may in ſome meaſure ariſe from their erroneous education in their early youth, and partly from that extreme flattery and extravagant adulation that are paid them in their riper years by the male ſex, if they are either rich or handſome. Their minds are hereby warped, they cannot bear contradiction, and are generally much more impatient than men. If their paſſions be ſtronger, and their judgments weaker than ours, it is a happineſs for them, that they are under greater reſtraints than the men. They are hereby more confined to decency, and appearances, which by habit and time may make many of them more peculiarly and really virtuous than the male ſex, and conſequently contribute to their happineſs here and hereafter.

ON

On Envy, Pride, and Vanity.

TO envy where there is a competition, conſidering the depravity and ſelfiſhneſs of man, may be accounted for; but to envy where there is none, or when from the circumſtances there can be none, if facts, which are ſtubborn things, did not evince its exiſtence, one would not believe it poſſible. Of all vices, it ſeems the moſt hateful and repugnant to every benevolent principle, to repine at another's happineſs or ſucceſs, when it takes nothing from oneſelf; and in the long run, it generally, ſcorpion-like, proves its own tormenter. Emulation is praiſe-worthy and laudable, becauſe it is an honeſt deſire to imitate and attain the good qualities we ſee in others; but this, though a virtue, and very different from envy, people addicted to the vice are deſirous of being thought practiſers of the virtue; that

that is, emulous and not envious. Such is the perverſe blindneſs of man to himſelf, that in many, very many inſtances he is the creator of his own unhappineſs and miſery; and nothing but a proper command of his paſſions, with the aſſiſtance of religion, can help him.

PRIDE is often, and generally its own humiliator; becauſe, by reaſon of the inordinate eſteem and value the proud man ſets upon himſelf, he frequently doth not meet with the reſpect and attention he proudly thinks his due; and for which reaſon, other people that are not expectants or dependents, will not give him. This obſervation, as far as the writer's judgment has extended, is more juſt with regard to England than any other country.

THOUGH a proper reſpect, rightly underſtood, is due to merit, rank, and birth, and is conſtantly paid him, when by his behaviour he does not forfeit his claim to it;

it; yet if this be the caſe, and by the extravagant value and eſteem he ſets upon himſelf, he is often deprived of what was really due to him; this, the writer conceives to be a reciprocal kind of juſtice and puniſhment. The ſame may be ſaid of riches.

It ſhould alſo be remarked, that a vain man, though frequently ridiculous, may at times, when his own importance is not in queſtion, be an agreeable and entertaining companion; nay, his very vanity may be an amuſement to you, as, by a proper attention to his vivacity and lively ſallies, you will excite him to exert his abilities to their higheſt pitch: and as he conſiders himſelf obliged to you for the regard you pay him, ſo he will not fail to pay you in the ſame kind. This produces good harmony, and is frequently the ſource of pleaſant converſation, in which coxcombs ſlide from their own character,

character, and endeavour to be amuſing companions.

THIS is not the caſe with a proud man; for pay him ever ſo much attention and reſpect, he does not think himſelf obliged to you, as he fooliſhly conſiders it as a tribute due to his merit and his own right; nay, he ſtill graſps at more, and thinks himſelf injured when more is not paid him, and like the dog in the fable loſes the ſubſtance for the ſhadow. If he be rich, or poſſeſſed of the good things of this world, he is often reduced to aſſociate only with knaves, flatterers, expectants, and ſycophants, who from their hopes and ſituation in life are obliged to bear with him; yet their expectations are often fruſtrated by the capriciouſneſs of his temper: and, perhaps, by his will he bequeaths his fortune, out of mere oſtentation, to thoſe who neither want nor deſerve it, or to ſome charitable uſes; as, not having a friendſhip for any one

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on earth, he thinks to bribe the Almighty, and make atonement for never having done, through principle, a real benevolent, charitable action; or, perhaps, for the mere luſt of fame, or ſake of being talked of, he leaves his fortune to endow a college or a cat. An inſtance of the latter kind was lately given in a will made in England which the writer, however, believes was ſet aſide.

WHEN pride, obſtinacy, and ignorance, are united in one perſon, as is often the caſe (ignorance being generally the parent of the other two) if he does a good and generous action, it is through oſtentation, and muſt come from himſelf, as he is too haughty and arrogant to be prompted or adviſed by others. It is a miſtaken notion to think that pride will keep a man or woman from doing low things, for fear of what the world ſhould ſay of them; for when actuated by any ſtrong ruling paſſion, they turn it to their favour, by ſaying to themſelves,

themſelves, "'Tis great, and a mark of "a noble ſoul to be above the babbling "cenſure of the buſy world, and not to "be accountable to others for their ac-"tions." So that what is thought, and falſely aſſerted by many, to be a preventive to mean actions, frequently prompts and hurries men to the commiſſion of them.

IN a word, pride is generally inſolent in proſperity, and abject in adverſity; and we often ſee united in the ſame perſon the loweſt abjectneſs and meanneſs with the moſt ſuperlative haughtineſs, pride, and arrogance.

I REMEMBER two verſes, upon a window, on a particular perſon, which deſcribe it well.

——his own merit ſees--that gives him pride,
For he ſees more than all the world beſide.

PRIDE and ungoverned paſſions greatly contribute to fill Bedlam and all mad-houſes;

houſes; and it may be a very proper inſtructor and humiliator to perſons much affected with this vice, to carry them thither, to ſee the wretchedneſs and miſery of human nature, and to what a ſtate a rational creature may be reduced by the effects of this paſſion. If the angels fell by it, how can weak man expect to eſcape!

ON THE CHARACTER OF THE FRENCH NATION.

THE French ſeem, in their own opinion, to rank and eſteem themſelves the firſt and greateſt people in Europe; and this vanity is not deſtitute of ſome foundation, which is not always the caſe when they diſplay their national characteriſtic. As all other nations allow them to be the ſecond great people, they conclude, with ſome apparent reaſon, it is partiality in others not to allow them to be the firſt. Their climate, ſituation, and country, which are the beſt in Europe, being between the great extremes of heat and cold, are productive of all the neceſſaries and luxuries of life. Moſt of their clergy and men of the law, ſome gentlemen, and men of quality are knowing, and not unlearned. In their religion, the writer thinks they keep

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the beſt medium, not carrying it to the bigotted lengths of many of their neighbours, at the ſame time obſerving the moſt decent public worſhip in their churches: and the writer is of opinion, as far as he is capable of judging from knowing their character, even from his early infancy, added to ſome reading, that though they have made alterations and changes in their religious orders, it is not probable that the eſtabliſhed religion of that country will ever be altered; or, at leaſt, it ſeems that France will be the laſt nation that will ceaſe to be Roman Catholic.

THEIR government is in great part military, though not deſpotic, as they are governed by known laws; and it ſeems the beſt calculated of any, when well adminiſtered, for their happineſs; for nothing but a ſtrict hand lodged with power, could keep ſo very lively and paſſionate a people in due ſubjection and order. They appear to be happy, and are ſeldom melancholy or

ſplenetic; but often, very often the vivacity of their imaginations runs away with their underſtandings, and leads them into inconveniences: and it has been obſerved, it ſeldom occurs that three Frenchmen have been in company in a ſtate of ſilence for five minutes; which happens in many other countries. They talk much more of politics than other nations, particularly the Engliſh, think they do.

FRANCE may be juſtly ſtiled the kingdom of woman-kind, who have much power and are great politicians, highly to the prejudice, as the ſenſible part juſtly think, of that kingdom. They have more reſources to recover their loſſes than any other people, from the ſituation and climate of their country.

THEY live in ſuch a perpetual round of pleaſure and diſſipation, that nothing ſeems to affect them long; and however quick and lively they may be in their firſt

conceptions

conceptions and imaginations, they ſoon paſs away. They talk much of love, and are very polite, *externally*, to the ladies; but, perhaps, poſſeſs leſs of the real paſſion than any nation whatever. Jealouſy, which is a tormenting mark of love, is ſcarce known among them; though their quickneſs of conception and vivacity of imagination are very great. Their volubility of tongue exceeds that of all other nations, and frequently becomes tedious and irkſome to ſtrangers, who deſire, at times, to retire into their own thoughts, by the way of eaſe and refreſhment; for too much loquacity to people who think, and are not perfectly maſters of their langaage, (but are therefore compelled to purſue the concatenation of ideas in one tongue, and tranſlate them into another,) becomes at length fatiguing both to the mind and body.

From their quickneſs of conception, they are ready at invention; but if they

do not diſcover a thing in their firſt purſuit, they give it up as too troubleſome, and not worth the pains and labour of exploring. They are often bewildered in their own thoughts and imaginations, and ſeldom bring any purſuit to perfection; hence probably aroſe the old ſaying, of the French inventing the ruffle, and the Engliſh improving it by the addition of the ſhirt.

THEY are not, in general, a more immoral people than their neighbours; but are more free from thoſe unchriſtian actions and principles with which the Spaniards and Italians are charged, (viz.) unforgiveneſs of wrongs and revenge. They are not, particularly the higher ſort, ſo much addicted to drinking as their northern neighbours, the Germans, Swedes, and Engliſh. This is a virtue, and more particularly neceſſary for them, who, from their vaſt flow of ſpirits, do not require the aſſiſtance and aid of the grape, as more phlegmatic

phlegmatic people do, to chear and enliven them. On the contrary, in all probability, if they did exceed the bounds of moderation, it would heat their imaginations ſtill more, and render them troubleſome companions: but it muſt be allowed, as if the want of one vice were a kind of permiſſion for another, they are greater epicures in eating, and talk and think more on it, than any other people.

THEY are ſaid to be much addicted and prone to go to law upon ſmall matters. If they be more litigious than other nations, perhaps it may be attributed to their impatient and haſty tempers, which hurry them away from themſelves. It is to be wiſhed, they were not ſo ſlow and dilatory in their deciſions and adjudications; for a delay in juſtice, in a great many caſes, is almoſt as bad as a negation and refuſal, by reaſon of the trouble, expence, and vexation, it gives the parties. This may proceed from that bad practice

of ſoliciting the judges, which occaſions delays, and often may be the perverſion of juſtice; for a judge is more likely to adminiſter juſtice impartially, when he is acquainted with the cauſe only in a judicial manner, than when he is acquainted with it before; in this caſe he may in ſome ſenſe be ſaid to have prejudged it; and if he be not a very upright and honeſt man, he will be under improper and undue influence.

IN a word, the French are criticiſed and envied by their neighbours, and imitated by the Engliſh; and the worſt of it is, this imitation is extended to their follies and foibles; for an Engliſh frenchified petit-maître is much more ridiculous than a French one, becauſe more unnatural.

On the ENGLISH, SCOTCH, and IRISH.

THE writer divides the three nations, becauſe he thinks their characters very different, though under the ſame government, and in a great meaſure the ſame laws, which will, generally, more or leſs affect the people's manners. The ſame language is moſt commonly ſpoke among them, but they do not profeſs one religion, though called by the comprehenſive name of Proteſtants; which, according to the general acceptation, includes all denominations of Chriſtians, except the Roman Catholics, the Greek church, and the Armenians, with all their diviſions and ſubdiviſions, that have ſprung from the ſubtility and vanity of man. Pride, ſelf-intereſt, a falſe deſire of fame and leaving a name behind, the love of

power, and being at the head of a party, have created all the new diviſions and ſyſtems ſo highly prejudicial to real religion.

IT is allowed by all the moſt ſenſible and candid writers among the Roman Catholics, that the many abuſes which have crept into the practice and worſhip of the church, were, perhaps, occaſioned in part, by the corruption of the churchmen, and their too great plenitude of power; but then, thoſe who attempted to mend or correct them, either through ignorance, pride, or ambition, in eſtabliſhing their own opinions, were ſo hurried away with their paſſions and reſentment, that they perpetrated murders, created civil wars and miſeries among mankind for many years, and eſtabliſhed as many abuſes, and allowed of as many evil practices in morals, as thoſe they complained of, and pretended or attempted to reform. Witneſs Germany, where one of the Reformers, in order to obtain the protection of a ſove-

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reign prince, allowed him to have two wives at a time. Examples of equal immoral tendency, variegated and adapted according to the inclinations of the people they had to deal with, might be found in France, Holland, and England.

THE eſtabliſhed religion of England was altered and modelled, under Edward VI. and queen Elizabeth. That of the Scots Preſbyterians, or Calviniſts, is taken from the adherents and followers of John Calvin, a Frenchman. The eſtabliſhed religion of Ireland is the ſame as that of England; though among the poor and mercantile people, there are four Roman Catholics to one Proteſtant. The former are very zealous, though ſome writers have characterized them in this reſpect, *Credunt multum et peccant fortiter*: there are, nevertheleſs, many good and learned people among them.

To ſpeak of their good qualities. Firſt, the Engliſh, in general, are ſincere, honeſt, and induſtrious. The Scots are polite and well behaved, tolerably learned and educated; they are brave, and make good ſoldiers; but the Engliſh (whether through prejudice or not, the writer will not take upon him to determine) conſider them as better ſecond than firſt-rates, better ſervants than maſters. The Iriſh are generous, hoſpitable, and grateful.

LET us now conſider their faults. The Engliſh are often ſulky, and too head-ſtrong; eaſier to lead than drive. All the people are, from their conſtitution, great politicians; but happily their women are not ſo deep as thoſe in France; whereby they have more time and leiſure to attend to domeſtic and family affairs, which ſeem better deſigned and more adapted to the minds, education, and underſtandings, of the fair ſex, than politics, and the government of kingdoms, which arduous taſk ought to be

be left to the robuſt conſtitution of man. They are fond of liberty; and their minds are ſo full of the idea of it, that many are greatly alarmed, and are much afraid that the nation ſhould be deprived of it: this hurries them into a neglect of their buſineſs, and brings on the ruin of their affairs; ſo that they are hereby deprived of their liberty, for fear of the loſs of it. The Iriſh are vain; the Scotch are proud. All the three nations are more addicted to the vice of drinking, than the more ſouthern nations: the Iriſh the moſt, the Engliſh the next, and the Scotch the leaſt; but this vice ſeems to abate, and is much fallen from what it was formerly; ſo is Jacobitiſm expiring, and the prevalence of fox-hunting much diminiſhed.

ON COMPASSION AND GOOD-NATURE.

COMPASSION and good-nature are, in their conſequences and effects, the moſt pleaſing ſenſations that the mind of a worthy perſon is ſuſceptible of; and in ſuch alone can they exiſt. To relieve and alleviate bodily diſtreſs, or mental affliction, is not only a noble impulſe, but the very doing of it affords eaſe and gratification to oneſelf, if under any diſtreſs; and the apparently moſt happy perſon on earth, is not without ſomething to give him uneaſineſs, perfect content not being the portion of man on this ſide of the grave. We often ſee thoſe who, in the eyes of the world, are in the higheſt ſituation, poſſeſſed of the moſt power, independence, and riches, envied by others, and who, in ſome degree, may be ſaid to be

be placed out of the power of being hurt by any one, and, indeed, it ſhould ſeem to be for the intereſt of all to pleaſe them; nevertheleſs, we ſee theſe very people, with all theſe advantages, create to themſelves uneaſineſs, and are far from being happy. But however pleaſing, noble, and good, the virtue of compaſſion and beneficence, may be, yet if it is not directed by good ſenſe, reaſon, and juſtice, it may be productive of much evil, and, like the reverſe of all other virtues, may become a vice, a crime, injuſtice. I mean, when indiſcriminately extended to the protection of crimes, thieves, murderers, cheats; for puniſhments, at times, are a neceſſary part of juſtice; and without a proper execution of the laws, the lives, ſafety, and property of mankind would be very precarious; for there are too many, that nothing but fear and puniſhment, even death itſelf, can keep within any bounds. When the ſtate is too indolent, and the laws greatly relaxed, men are

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ſo abandoned to their paſſions, that the moſt rigorous methods are neceſſary; and ſuch as at another time would be thought cruelty, are indiſpenſable to reſtore right order and diſcipline. Witneſs SIXTUS, who by a due, impartial, and rigorous execution of juſtice, with great ſeverity, re-eſtabliſhed good order and regularity in Rome; and in a great meaſure put an end to that vile and infernal practice of aſſaſſination, which prevailed and diſhonoured the capital of Italy, once of the world, and now of the Catholic religion in a great meaſure. Men in power who have greatneſs of mind and force of reſolution ſufficient to act with vigour upon thoſe occaſions, are often by inconſiderate people called cruel; whereas, if rightly underſtood, the reverſe behaviour would be cruelty to the public, as by not preventing, or properly puniſhing criminals, one may be ſaid to permit and ſuffer with impunity, what is, indeed, compaſſion to a few, but cruelty to many.

ON COMPANY AND CONVERSATION.——From a FATHER to a SON.

"TELL me the company, I will "tell you the man," is an old trite proverb; and like all general aſſertions has many exceptions; for the choice of company is not, from the nature of things, always in our power. Men of principle, good heads, knowledge of life, and chiefly of ſound hearts, are the beſt and only companions I ſhould recommend you.

'Gainſt fools be guarded, for 'tis a certain rule,
Wits are ſafe things—there's danger in a fool.

WHEN you happen to be among this latter ſort, behave with good manners and

reſerve; for moſt pleaſe who intend to do ſo. Lower and adapt your converſation to their underſtandings: if you find them obſtinate and wrangling, enter not into much altercation with them; for folly and obſtinacy are ſeldom to be convinced, particularly (as often it is) when founded on pride and ignorance. Of all fools, a fool of quality is the moſt inſupportable, had not Providence and his anceſtors ſupplied him with means to make his ſociety ſupportable to honeſt men who want it.

EVERY one has a right to maintain his own opinions, and may do it without giving the leaſt offence, provided it be in a gentleman-like manner, and with good manners. Diſputation and reaſoning, though often confounded together, are two diſtinct things. The reaſon, perhaps, why few people are ſeldom convinced by diſputation, may be, that few people diſpute for conviction but for victory, and to ſhew their

their parts. They are ſo taken up with their own ſuperiority of underſtanding, that they hardly take any notice of their adverſary's arguments; therefore, a very wrangling and diſputatious perſon, with whom we often get acquainted at ſchools, is a very tireſome and unpleaſing companion. The only rule I can give, is not to contradict for contradiction ſake, nor to dwell too long upon a ſubject, which is often juſtly called wire-drawing an argument.

ASKING of queſtions by way of information, may be very proper for young people, as their parts, in general, are more quick and more apprehenſive than thoſe of people advanced in years; though want of experience and knowledge in the former may prove how far their judgments are leſs ſolid and true.

ONE naturally falls into company of our own diſpoſition and way of thinking;

but I conceive that perſons of different opinions, are, at different times, more agreeable companions. Variety of thoughts enlarges the mind, and opens the underſtanding; for which reaſon, mere country-ſquires, who always ſtay at home, and head their company, are often diſagreeable companions, and mere baſhaws. A complete fox-hunter is a kind of centaur, half a beaſt: for though hunting and rural diverſions may be very conducive to health, when made uſe of on proper occaſions; yet when taken to exceſs, they may be ſaid very juſtly to *uneducate* a man: nor can I approve of that too falſe maxim, that fox-hunting is neceſſary to make a gentleman fond of the country; for the times which country gentlemen are moſt weary of, are rainy days, long nights; and thoſe ſure may be much better employed to their improvement. To be in the field before it is ſcarce light, or aſleep before one is in bed, does not appear to be a very rational life, or an agreeable one to the ladies.

If theſe thoughts, entirely meant for your welfare, prove of any utility to you, I ſhall be ſatisfied, and think my time well ſpent in writing them.

On RELIGION.

From the Same to the Same.

I Have given you my opinion upon converſation and company; and, thank God! I believe you are ſo well principled, and inſtructed in religion, both as to faith and morals, having had the beſt education that I could give you in relation to thoſe points, as to avoid all the pedantry of humaniſing the myſteries of religion to the vulgar groſs ſenſation of man; ſuch repreſentations, whenever they are analyzed, doing more real hurt than good to religion; and at the ſame time to avoid the other rock which many, that would be wits, ſplit upon. Theſe, becauſe they cannot account for every thing, will believe in nothing; even the myſteries which, perhaps, and in all probability, are concealed

from us by our Omnipotent Creator, as incomprehenſible, and above the underſtanding of a weak creature. Without religion, it is very difficult, upon trial, to be truly honeſt; though many of the heathens were very extraordinary men, and did very great and ſhining actions; and by the light or law of nature, ſome of them taught very good morality, and wrote well upon that ſubject. In this they might be actuated by natural religion; and thoſe who were ſincere, and acted to the beſt of their knowledge, muſt have been acceptable to the God of the world; for it is not conſiſtent with the infinite attributes of the Almighty to puniſh man for what he did not really know, or had not, from his ſituation in life, the power to be informed of.

BUT if we examine into moſt of the actions of the ancient philoſophers, it appears that the greater part of them proceeded from a vain love of ſome ſingularity, an ambitious deſire of power or popularity, and

not intrinſic goodneſs founded upon religion. Mahometiſm, which prevails over ſo very great a part of the world, though it may teach many juſt things, encourages ſenſual pleaſures, and may be ſaid to ſenſualize mankind; and from that ſource muſt be productive of many crimes, and much miſchief: and it is thought this was the motive and allure that made Mahomet adopt that principle in thoſe hot countries, to render it more palatable and agreeable to the complexion of the Aſiatics, among whom he lived. The ſame may be ſaid of Paganiſm in general, and ſome religions that are founded upon, and permit revenge in the higheſt degree. It is even credibly aſſerted in hiſtory, that there was an Aſiatic prince called The Man of the Mountain, who had ſo far inſtilled implicit obedience in his ſubjects, that he could procure any perſon to be aſſaſſinated, though very far diſtant from his dominions; nay they thought they did a meritorious action in obeying his commands: and it was with difficulty

difficulty he was deſtroyed. The Chriſtian religion condemns all ſenſuality, paſſion, revenge, murder, and every evil &c. but teaches and commands the practice of all good. It not only forbids the real commiſſion of the actions, but enjoins and commands the practice of the oppoſite virtues, and that as far as lies in the power of man, to correct and govern himſelf by not giving way to evil thoughts, which, when indulged, may be ſaid to be the commanders and executors of evil actions. This ſeems rightly to be taught, and enjoined only by the Chriſtian religion. In a word, it enlightens, civilizes, and makes mankind more happy, even in this world, than any other, It is not the intention of the writer, nor has he abilities to enter into all the diviſions and ſubdiviſions that have done, and occaſioned ſo much harm and miſchief to Chriſtendom; he ſhall only ſay, that the belief of any ſett of men, who by their doctrine teach the pureſt morality, charity, and

univerſal benevolence to their neighbour, ſeems the beſt to live and die in. Theſe tenets are the moſt forcibly inſtilled in the mind by inſtructions from the Chriſtian religion, whoſe profeſſors live in charity with all others, and leave them to the judgment of the omniſcient, merciful, and juſt God.

TRUE religion makes a perſon, meek, humble, and compaſſionate, to others who are not thought to be guided by the ſame light and truth. For this we ought to be thankful to Divine Providence, and not vain-glorious or proud that we are not ſo bad as our neighbour; we ſhould otherwiſe imitate the Phariſaical pride condemned in the Goſpel.

I WILL reſerve it for another letter, to give my opinion upon politics; and finiſh by this maxim, That a man makes more atonement for his ſins in the ſight of his God, who has been a public ſinner, and

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is of more ſervice and inſtruction to mankind, by becoming a public penitent, than by retiring into the moſt rigid religious order that ever exiſted.

On POLITICS.

From the Same to the Same.

AS to politics, from your ſituation and connections in life, you will never, in all probability, be in any public employ; and God be thanked, you are ſo circumſtanced, that with moderate care, and due attention, you will never ſtand in need of any poſt or place for your ſupport; for without ſome caution of that kind, we daily ſee men of the greateſt and moſt opulent fortunes, in the higheſt ranks and ſtations of life, become the moſt dependent and time-ſerving people. Indeed, without ſome attention of this nature, and in ſome meaſure, a contraction of your deſires and ambition, the greateſt riches, the moſt noble birth, the higheſt power and dignity, are but exalted wretchedneſs. I do not ſpeak this to ſupport

port the other extreme, that a gentleman ſhould refuſe any employment or office for which he is qualified, or has abilities to execute; for to ſerve one's country, do good to our fellow-creatures, make uſe of our talents to ſupport juſtice, and protect order and due ſubordination, and the laws of our country, ſeem to be the duties of every honeſt man; and it is his intereſt, as far as it is in his power, ſo to do, particularly in a gentleman: for that perſon who doth not ſupport law and juſtice, is, in fact, his own enemy, and deſerves not their protection. To be totally independent, would be a very unhappy ſituation, and make man miſerable. It is indeed a chimera, and exiſts not; for mankind, from the higheſt to the loweſt, mutually depend upon one another; ſuch are the extenſive links of human nature. Politics, as they concern all men, have been, are, and always will be, the general topic of converſation.

IT is the duty of every honeſt man, and ought to be his deſire, for his own ſake, to ſee that the adminiſtration of laws and government ſhould be conducted by good heads, properly educated and qualified to execute their different employs, of ſound hearts and morals, and the more independent their fortunes the better, if endowed with proper abilities; becauſe ſuch men, from the [illegible] of religion and morality, will naturally have more reſtraints to prevent them from doing evil and wrong things; and of courſe, from the ſame motive, have a greater deſire of doing good and right things; for the greateſt free thinker that ever exiſted, or the man the moſt governed by ſelfiſh motives, or abandoned to his paſſions, even an atheiſt, if ſuch there be, is deſirous to have dealings with people who have, and are tied up by, principles of belief and religion. As a proof of this, we have ſcarce ever heard of one of theſe men who taught, or endeavoured to inſtil his own

own principles into his children, particularly if daughters: whereas, if they were thoroughly convinced, and ſincerely perſuaded they were right, one might think they would be diſpoſed to give, what they call, an open and free way of thinking to thoſe they have the moſt power over, and, from natural affection, may be ſuppoſed to wiſh the moſt happy. When any civil war or commotions unfortunately happen in a country, and broils run very high, a gentleman can't very well be neutral; he has too much at ſtake; and it is his duty and intereſt to do all in his power to the beſt of his judgment, and give what aſſiſtance he can to ſuppreſs them, rather in the beginning, than when men, by their paſſions and animoſities being heated, have thrown all things into pell-mell, havoc, and confuſion; for order is much eaſier maintained, than reſtored. The Quakers are ſaid to have leſs, or fewer poor than others. One of them gave this to me for a reaſon.

"We

"We endeavour to ſupport the houſe be-
"fore it is fallen, which is much eaſier
"than to rebuild it."

I am, &c.

VULGAR

Vulgar and Political Errors,

FALSE ASSERTIONS,

RECEIVED OPINIONS,

AND

ABSURDITIES againſt COMMON-SENSE.

VULGAR and POLITICAL

ERRORS, &c.

IT is a vulgar error, and a falſe aſſertion, That a king can make a nobleman, but not a gentleman, becauſe he can make a ſerjeant, or even a private ſoldier an officer, and then by profeſſion an officer even of the higheſt degree, and that of courſe makes a gentleman. If he doth not then behave as ſuch, it is his fault, not the ſovereign's.

A biſhop can, and daily doth, ordain private men prieſts. Then they are gentlemen, and are treated as ſuch, when their behaviour doth not forfeit their claim. The ſame may be ſaid of many other profeſſions.

It is a political error, againſt the intereſt of France, and particularly Paris, to burn nothing but wood, becauſe the French might have coals much cheaper from England by the way of Dieppe and Rouen. Coals make a much better and more laſting fire, and require fewer ſervants, and leſs expence than wood, without being more unwholeſome, as experience proves; and if the foreſts in France were cut down and the ground improved, it would produce excellent corn, grapes, and wine, and the land be much more profitable to the proprietors, and more uſeful to France:

France: they would alſo have more game, ſuch as hares, partridges, &c. They would likewiſe, in a great meaſure, get rid of thoſe very deſtructive animals wolves, as did the Engliſh, by having no foreſts ſince the Norman-race.

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Two wrongs will not make one right.

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It is a vulgar error to think a perſon never knows his faults and weakneſſes, becauſe, if he hath a tolerable ſhare of underſtanding, he cannot help feeling them; and there never will be wanting people to tell or hint them to him: ſome, out of ſincere and honeſt principles, namely, a deſire of his reformation; others, by the way of inſult, advice, and ſpiritual pride, as if his faults and imperfections made them the better.

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MAN doth not care to look always into his own heart, becauſe it is often a diſagreeable and unpleaſing proſpect, becauſe it may be a very laborious taſk, and he may not have reſolution enough, or be in a diſpoſition to mend or correct his errors. This may be one reaſon why many people of all ages are ſo fond of pleaſures which they do not ſeem to enjoy; they purſue them by way of diſſipation, and, as much as in them lies, to fly away from themſelves.

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IT is a common aſſertion and a received opinion, which the writer thinks a vulgar error, that retirement and a country life are more proper for men advanced in years than young people: becauſe youth have more reſources and ſprings of happineſs within

within themſelves than thoſe advanced in years, from natural bodily infirmities, and other accidental cauſes, which require amuſement and alleviation.

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It is an abſurdity, and inconſiſtent with common ſenſe, that the French comedians ſhould ſtand excommunicated more than others, when at the ſame time there appears more decency and inſtruction upon that ſtage than *any other*. A well regulated theatre may be made a pleaſing method of reforming and correcting the prejudices, manners, and follies of mankind, which many people will attend to, who do not to a ſermon.

*

A good preacher or orator, if he has good ſenſe and judgment (and without theſe eſſential requiſites it is almoſt impoſſible to be one, will adapt his ſermon

and diſcourſe to the underſtandings and ſituation of his audience; otherwiſe he will do very little ſervice, and convey little ſatisfaction, but, on the contrary, only expoſe his own vanity.

It is better to read the good ſenſe of a judicious author, than to preach one's own nonſenſe, though never ſo well intended; but there are men who do the latter, when vanity and ignorance are united, which is often the caſe.

A man by converſation will rarely convince another upon any point, of which he is not convinced himſelf: from the heart, not the tongue, proceeds conviction.

MAXIMS.

MAXIMS.

MAXIMS.

MIGHT, at times, may overcome right; but right in the long run will prevail.

A MAN ought not always to ſpeak all he thinks, becauſe he is not certain he always thinks right: beſides, he ſhould conſider the company he ſpeaks to. Some, of conceited heads or weak underſtandings, he may ſcandalize or offend; particularly if he has an ironical way of talking,

ing, which their ſerious dull brains cannot comprehend.

THE myſteries of religion are beyond the comprehenſion of a human creature; therefore, probably, not explained to man, in order to keep him in a proper ſtate of humiliation and ſubmiſſion to the divine will of the Almighty God.

RELIGION, even the practical and moral part, is not ſo difficult as the ſenſual and habitual ſinner is willing to perſuade himſelf; and every man who has had the unhappineſs to be ſuch, muſt know from his own experience and knowledge, if he gives himſelf time for cool reflection, that the life of a ſenſual, worldly libertine is more unpleaſant and laborious than that of a ſober, moral, good Chriſtian, even in this world.

HYPOCRISY and infidelity, though the very oppoſites in general, unite in the very ſame vicious and pernicious conſequences to the morals of man and the good of ſociety: the firſt, by diſgracing religion, and often making it a cloak for villainy; the latter, by endeavouring to take away from the mind of man the ſtrongeſt, and, perhaps, in many reſpects, the only barrier and ſecurity from ſecret villainy and diſhoneſty; I mean, the pleaſing hopes of a future reward, or the dreadful apprehenſions of future puniſhment; for, upon trial, without religion it is difficult, very difficult to be honeſt.

A MAN may be a Hypocrite in vice as well as virtue. This fault the French nation ſeem more addicted to than any other; for though in general a learned and ſober people,

ple, any perſon who has been much converſant with them cannot help obſerving, that they not only brag of their ſins, but often boaſt of thoſe they have not committed. This, perhaps, may proceed from their very extraordinary ſuperfluous vivacity, which often runs away with them.

The law is much abuſed by inconſiderate ignorant people; but it is in reality the perfection of human reaſon, and with religion the only ſecurity for the lives and properties of mankind, without which we ſhould be ſavages. Though it is often ſo much abuſed by the chicanery and diſhoneſty of many of the profeſſion; all which the writer of this knows too well from his own experience, his life having been a ſort of a law-fare on earth; yet the vaſt delays which are ſo often complained of, as they are really injurious, proceed very

very often from the wrong headedneſs, obſtinacy, and perverſeneſs of the clients.

LAWYERS often ſay, and probably with great truth, that prieſts and women are the moſt difficult and teazing clients: the firſt, perhaps, from their having more knowledge in the dead languages and theology, take it into their imaginations that they know every thing elſe; the latter, from their haſty impatience and ſuſpicious tempers.

EVERY prieſt ought, and is from his profeſſion, to be treated as a gentleman, and conſidered as the ambaſſador of God Almighty; but when they graſp at too much power in temporal matters, turn match-makers, match-preventers, and will-makers, without being deſired, they go out of

their element, do dishonour to religion, and by consequence hurt themselves and their own power.

WOMEN bear pain and sickness better, and with more patience, than man, but not contradiction. Perhaps this may proceed from the wrong education given them when young; they are flattered almost to divine adulation, and men are apt to believe them angels, when single; but find them mere mortal creatures, when wives.

WOMEN who do wrong things should be told of them: moreover, they should know, they, as well as men, ought to be equally punished for crimes. It is doing them honour to put them on the footing of man: the fair sex is to be respected and regarded, but not protected from crimes or bad things.

A MAN

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A MAN is more abuſed, and it requires more reſolution, firmneſs, and force of mind, to endeavour to eradicate the vulgar errors and prejudices of his own party, than to intirely quit it.

✻

BEING of this or that religion or party, merely becauſe your anceſtors were of it, is no ſolid reaſon; if it were, it would juſtify all the errors in the world; it may be, and is the accidental cauſe why you are ſo; and in the writer's opinion, it juſtifies any perſon for remaining in it, till ſuch times as he can be convinced of the falſhood, or knows of a better way: but in his change, he ought to uſe the utmoſt caution, leſt he be actuated by intereſt, paſſion, or any undue influence

whatſoever, which always almoſt warp the mind from cool conviction and truth.

Take but one ſide, and on that ſide be ſtrong,
'Till time convinces clearly you was wrong;
Then own it with a manly kind of pride,
And quit the loſing for the winning ſide.

*

A VERY ſordid, ſelfiſh, avaricious perſon can ſcarce be a true and ſincere friend.

*

A VERY prodigal and a very avaricious perſon, though the very oppoſites, often meet in the ſame point; viz. in cheating and oppreſſing mankind; the one, by the over love for money; the other, for want of it.

A GOOD

A GOOD ſchoolmaſter is a very uſeful and valuable man; and it is to be wiſhed, a better proviſion were made for ſuch, when decayed and paſt teaching. But many of them are too apt to think, becauſe they have taught a perſon when young, they are always to be his ſchoolmaſter: in this caſe they become irkſome and troubleſome companions.

GOOD and friendly advice every man is obliged to his neighbour for, when it is done in a mild way, and at a proper time, not by the way of inſult, and to ſhew the ſuperiority of his underſtanding.

WHY the profeſſion of phyſic ſhould not be conſidered as a gentleman-like pro-

feſſion in France, as well as that of the law, as it is in England and other countries, is an abſurdity and prejudice which all the vivacity and quickneſs of the lively French nation can ſcarce account for.

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It ſeems to be very abſurd, that commerce ſhould diſgrace the younger brothers of gentlemen and noblemen, when it requires five times the abilities and parts to be a uſeful great merchant, than it does to be a hanging-on gentleman: a poor idle gentleman is but a poor profeſſion.

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If women would be more in the right, men would be leſs in the wrong.

*

The fate of all extremes is ſuch, that books, as well as men, may be read too much.

much. Many men of very great memories, and much application, but not of very ſtrong and ſolid judgment, read ſo much that their brains become an indigeſted and confuſed chaos of learning. One may compare it to a mixture of all kinds of liquors; though good ſeparate, they make a horrid drench when jumbled all together.

*

Dean Swift, who knew human nature well, ſays, that the reaſon why many matches are ſo unhappy, is, that young women employ all their time in making nets; but when wives, forget to make cages. The ladies, many of them, regard him as their enemy; whereas, if they conſidered it coolly, they ſhould look upon him as their beſt friend, for telling their faults in a ſerious as well as ironical manner. Where is the woman that can liſten to her faults without impatience? Handſome

ladies are often ſo flattered, even by their own too fond parents, and brought up in ſuch a purſuit of pleaſures, balls, and company, in hopes of being well ſettled, and getting good huſbands, that is rich ones, beyond their natural expectations, that they employ every female art to attract ſome perſon who may anſwer their own ambition, or the avarice of their parents. In this ſcience, and female arts, young ladies are ſoon very apt ſcholars. If by chance they don't ſucceed in theſe ſelfiſh and ambitious views, they often ſplit upon the other rock, in taking ſome worthleſs, low man, who has no other merit but a handſome perſon and a moſt flattering tongue, and who brings diſgrace and diſhonour upon them and their family. Women who marry ſo, and perhaps often to gratify paſſion rather than any principle of religion, real love, or honour, are for the moſt part abandoned, and lead a dog and cat life for the remainder of their days, at the

the expence of their health and fortune: the ſame may be ſaid of heireſſes. This is, in fact, being placed in a ſituation of life that abſolutely prevents the acceſs of all truth, and is, in ſome meaſure, turning the good things of this world, and perſonal advantages, againſt themſelves and their parents, by ſuch a wrong education; which ſerves to verify ſcripture, wherein we may find, that the ſins of ſuch parents are viſited upon their children. The writer knows of an example of this kind, which is a real fact: it happened in the preſence of his wife, at either Bruges or Ghent, before he was married, or at all acquainted with her; viz. Mrs. Fleetwood, daughter to lord Gerrard, and mother to Mr. Fleetwood, who was maſter-manager of Drury-Lane Play-Houſe, (a gentleman of a very ancient good family, unhappily known) came upon a viſit, and flung herſelf upon her knees to aſk pardon of a baronet's daughter, who was then companion to

Mrs. Howard, as the only atonement left in her power, for having prevented her only ſon from marrying her, to whom there could be no objection, but that her fortune was not as great as another lady's ſhe had in view for him; by which means ſhe was the occaſion, indirectly, of the unhappineſs of the young lady, by unhinging her mind, and ſouring her temper; and of her only ſon's ruin, both in fortune and reputation, by flinging him into a round of diſſipation and pleaſure, in order to eradicate his ſtrongeſt affections. This kind of life had ſuch an effect on him, that he contracted that baneful habit of gaming; ſo that he ruined his fortune, (a very noble one) as moſt gameſters do, firſt, by ſetting out a dupe, and afterwards turning ſharper: at length he died unpitied, and, it is ſaid, of a broken heart, being a little before reduced to a wretched annuity, in ſome part of France. Such are very often the conſequences of avarice in

parents,

parents, and of a female education for an only ſon.

ANOTHER reaſon or cauſe of matrimonial unhappineſs, may be pin-money, which often creates a ſeparate intereſt between man and wife, whoſe intereſt and purſe ought to be one. This is, in the writer's opinion, grounded upon reaſon, as well as common ſenſe. When people marry, in general the huſband can afford to ſpend more, and, of conſequence, can let his wife have more in her private purſe, than afterwards, when his expences of courſe muſt be enlarged by an increaſe of family and accidental cauſes. If he be reduced to neceſſity, or want, he can't pay her uſual pin-money, and the wife ought to ſhare the ſame fate with her huſband, *better* or *worſe*, ſink or ſwim. Beſides, if her huſband be a good-natured, humane man of ſenſe, honour, religion, and honeſty,

neſty, he never envies his wife any reaſonable expence; for more ſhe ſhould not have at any rate; though ſhe may be apt too fondly, and too partially, to imagine the contrary.

If ſhe ſeparates from him for the non-payment of her pin-money, or any other reaſon, the remedy in general is worſe, and far more vexatious to both parties, than the diſeaſe. For pin-money, out of nineteen parties in twenty, is but a miſerable pittance to what ſhe had been accuſtomed to before, in ſharing his fortune, houſe, and bed. Nor can ſhe recover many years of arrears, in default of payment while ſhe lived with him; for, from the many inconveniencies and family troubles that have ariſen on that ſubject, the writer believes, it is now made a rule of the Court of Chancery, and a very juſt rule it is, That no woman can recover above two years arrears

arrears from her huſband. The writer ſpeaks more feelingly on this ſubject, becauſe from his own knowledge in life, in his kindred and relations he has known too much matrimonial unhappineſs created on this account. There are many more cauſes of connubial unhappineſs, which the ladies would have in their power to prevent, if they would act with more coolneſs, leſs paſſion and impatience. It would be too long, nor has the writer abilities, to explain theſe ſeveral cauſes. What can there be more abſurd, than ſtriving to correct and reform a man of ſenſe and goodnature? If unhappily it be the fate of ſome ladies to meet with a tyrannical or very covetous man, or with a gameſter for their partners, the writer can recommend no remedy, but the only one that has yet been found out for the gout, viz. patience, his death, better fortune, and another time, with a reward hereafter. In a word, women ſeem by their nature formed for the eaſe and comfort

comfort of man, in high or low fortune, and not for his inſtruction in religion or politics, which when they meddle with, they go out of their ſphere, and generally do more hurt than good, becauſe they go beyond the line of their education and underſtanding.

The way to win a man no taſk does need,
The way to keep him is a taſk indeed.

C. H A-

CHARACTERS.

CHARACTERS.

CHARACTER of the Duke of SHREWSBURY.

CHARLES TALBOT, duke of Shrewſbury, was a great man, firſt earl in England, of a moſt ancient family, and either a lineal or a collateral deſcendant from the renowned Talbot, who made ſo conſpicuous a figure in France, in the wars between England and France in the reigns of Henry V. and VI.

He

He was not brought up to the military art, but had great talents and abilities as a miniſter and ſtateſman, and the real and true politeneſs of a nobleman. He paſſed through moſt of the great offices of ſtate; he was knight of the garter, ambaſſador in France, lord-lieutenant in Ireland, and, I believe, once ſecretary of ſtate; in all which ſtations he had the happineſs to pleaſe, and give ſatisfaction. He is very well ſpoken of in France and Ireland, though this latter country was at that time the moſt difficult to govern and content, from the rage of party and faction which then prevailed in the remnants of Jacobitiſm, ſo rooted in that people's underſtanding; it being immediately or ſoon after the Revolution, when king William gained the crown of Great Britain without the loſs of one man's life: but as he eſtabliſhed himſelf in Ireland by victories, courage, and military ſkill ſuperior to his opponent, this of courſe left more rancour in that people's mind, from the natural conſe-

quences

quences of the humiliating conſideration of being beaten; and a lively people as the Iriſh are, were more particularly affected by it. This ſpirit of remembrance was artfully kept up by all the principles of religion and the moſt violent jealouſy; and perhaps encouraged by foreign powers, as well as all the intereſt and influence of the Stuart family, who then reſided at St. Germain in France, and who ever lived in the flattering hopes of a reſtoration; for which reaſon it is the writer's opinion, that unhappy Stuart family has done more harm to Iriſh Roman Catholics, than many of the penal laws, as they were fundamentally the occaſion of their being made. At this time, and under theſe circumſtances, this nobleman gave content and ſatisfaction to a people who are not eaſily pleaſed, from the above reaſons; which is a very ſtrong proof of the ſolidity of his underſtanding, juſtneſs of thinking, diſintereſted and upright behaviour, and more particularly ſo in him, as he had to ſtruggle with

the odium of having changed his religion among a nation who, at that time, were five to one Roman Catholics, and were, from religious and political principles, very zealous and furious to thoſe they looked upon or regarded as apoſtates. The duke of Norfolk and himſelf conformed to the Proteſtant religion in Charles II's reign, at the time of Oates's plot; but as he had no iſſue by the Italian lady he married (Poaloty), the family continue Roman Catholic, and is very reſpectably repreſented in the moral and truly religious earl of Shrewſbury. His attachment to his family was noble, juſt, and praiſe-worthy; for though he diſliked his ſucceſſor, he left him all his eſtate, free and unencumbered, with this ſaying, "Though "I diſlike George Talbot, I leave my "eſtate to the earl of Shrewſbury."

In James II's reign, he went over to Holland, to young Naſſau, prince of Orange, and landed with him in England, and

and was very inſtrumental in the Revolution. Perhaps he might be induced to take this ſtep, from the Letters of Coleman, who was ſecretary to the duke of York, and which were publiſhed at the time of Oates's plot: by theſe it plainly appears, that the meaſures purſued by that unhappy monarch could anſwer no end but to defeat his own intentions, ruin and dethrone himſelf, and hurt his own friends and adherents. He could have no motive in his junction with the prince of Orange but a ſincere conviction (in the writer's opinion), that in doing of it he was ſerving his country; for he was made duke by him afterwards in 1694. He might, in all probability, have received the ſame honours from James II. He wanted no acquiſition of fortune, having a very good one, and he always lived within compaſs; but then he did not trim, or ſtand ſhilly-ſhally, but manly, and nobleman-like, purſued the meaſures he thought right: he took a ſide, and on that ſide was firm and ſtrong.

Whatever faults he might have (and who is without them?) they were only perſonal, and did not concern the public: the writer has therefore no buſineſs to meddle with them.

In a word, he ſeems to have been very deſerving of the character one of the greateſt of the Engliſh poets, Pope, gave him; and was a worthy deſcendant of his renowned anceſtor, ſo well characterized by the immortal towering genius Shakeſpear, in the picture he gives of the father and ſon, in his Henry VI. where the ſon is brought in dead before his father.

Come, come, and lay him in his father's arms;
My ſpirit can no longer bear theſe harms.
Soldiers, adieu! I have what I would have,
Now my old arms are young John Talbot's grave.

N. B. The writer would not be thought or underſtood not to regard or look upon Oates's plot to be one of the moſt vile forgeries

forgeries and perjuries that ever diſgraced the annals of Engliſh hiſtory; or to ſuppoſe that the viſcount Stafford, who was executed for the ſame, was not the reverſe of the character and diſpoſitions he was charged with by thoſe perjured wretches Bedloe and Oates; the latter of whom was convicted of perjury in the ſhort reign of James II. and publicly whipt at a cart's-tail through the ſtreets of London; and king William, after the Revolution, never attempted to reverſe his attainder.

THOUGH he changed his religion himſelf, he, unlike many converts, did not think himſelf obliged to behave with more violence than others againſt his old friends, weakly to ſhew the ſincerity of his conviction; on the contrary, he ever behaved with the greateſt moderation, candor, and civility, to the Roman Catholics. His leaving his eſtate, as mentioned, is one proof; and his ſupporting Savage earl of Rivers,

a Roman Catholic prieſt and nobleman, in a family diſpute in which he had been ſo ill uſed, that in heat and reſentment he conformed to the Proteſtant religion, againſt his own conviction. The duke told him, "My lord, what you have done "in a private ſort of manner before a juſ- "tice of peace, do publicly in the houſe "of Lords, and take your ſeat, and you "will be ſupported according to the juſt- "neſs of your pretenſions." Upon his replying, "My lord, I have through paſ- "ſion and reſentment gone too far al- "ready;" the duke's anſwer was worthy of himſelf: "My lord, I never will preſs "a tender conſcience;" and lord Rivers made what terms he could with his antagoniſt, and retired into Flanders, and lived many years afterwards, much reſpected, canon of Liege, where he died about thirty years ſince. Such was the uprightneſs, and force of friendſhip, in the duke of Shrewſbury in ſupporting what appeared to himſelf

ſelf juſt and honeſt, without being guided by thoſe little narrow party notions of fearing conſequences, or what the world would ſay.

CHARACTER OF JOHN, DUKE OF ARGYLE.

THIS nobleman was a Scotchman, chief and head of the ancient and numerous family of the name of Campbell in Scotland. He was duke and peer of Scotland, and the ſame in England by the title of Greenwich, which he acquired himſelf before the union of the two kingdoms; and perhaps he may allude to this by the motto he then took, *Vix illa noſtra voco quæ non fecimus ipſi.* He was brought up to the profeſſion of arms, and behaved well, and in a ſoldier-like and gallant manner; witneſs his conduct under the duke of Marlborough, and his behaviour at Sherif-Moor, where he commanded in chief, and was the principal means and cauſe of the total extinction, at that time, of the rebellion in Scotland, without much blood-

blood-ſhed. He had then a very difficult part to act as a Scotchman; for at that period three parts out of four of that kingdom were naturally and affectionately Jacobites, though they had fewer Roman Catholics among them than in either of the two other kingdoms, England or Ireland; and, perhaps, for that reaſon more openly determined and daringly profeſſed being acting friends to the Stuart family.

IN direct oppoſition to him, or that part of the army he commanded, at the head of all his Campbells was placed Campbell earl of Breadalbin, of the ſame family and kindred, by ſome fatal error that ever miſguided and miſled that unhappy family of the Stuarts, and all its adherents. What was the conſequence? Both ſetts of Campbells, from family affection, refuſed to ſtrike a ſtroke, and retired out of the field of battle. He never was firſt miniſter, but was a very able ſtateſman and politician, and was moſt ſteadily fixed

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in thoſe principles that he thought right, and not to be ſhaken or changed. His delicacy and honour were ſo great, that it hurt him to be even ſuſpected; witneſs that application ſaid to be made to him by one of the adherents of the Stuart family, in 1743 or 1744, in order to gain his intereſt, which was conſiderable both in England and Scotland. He immediately ſent the letter to the ſecretary of ſtate, and it vexed him much even to have an application made him, leſt any perſon ſhould think him capable of acting a double part. He was equally firm and reſolute in his oppoſition to the meaſures and miniſters, when he thought them wrong.

He did not oppoſe Sir Robert Walpole out of pique, party, or faction, but becauſe he thought ſome of his meaſures were erroneous, and that he made corruption too much the guide and ſtandard of his actions. Indeed, this, and his playing the fool with Jacobitiſm, and his keeping it as a ſtalk-

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ing-horſe to himſelf in its power, and not attacking its head-quarters, as it has been effectually done ſince, ſeems the moſt blame-worthy part of this miniſter's character, who otherwiſe was a very able one, a friend to liberty, and underſtood the conſtitution of his country well. You never can ſo effectually take any principle from man by power, force, or any method, as you do when you take it from their minds; and thoſe people you diveſt of this opinion you make more eaſy, chearful in their mind, and more capable of ſerving you.

WHEN he thought meaſures wrong or corrupt, he cared not who was the author, however great or powerful he might be; witneſs his boldly attacking the great duke of Marlborough in the houſe of Lords, about his forage and army-contracts in Flanders, in the very zenith of his power and popularity; though in all other reſpects, he was the moſt able renowned gene-

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ral of his time. He deſerved, and indeed he was nobly and amply rewarded by his country. The duke of Argyle poſſeſſed great public places and honourable employments, which did not influence him in his way of acting, or voting in parliament, as he ſhewed upon ſeveral occaſions, by reſigning them when he thought any thing was required of him to comply with that he did not think right. In this he is cenſured by ſome, as too haſty; for why ſhould a man puniſh himſelf when he acts upon principle, and deprive his country of his ſervice, becauſe he thinks another doth wrong? If he was miſtaken, it muſt be as little as any man, becauſe he had a good head and heart. In the houſe of Lords he ſpoke well, with a firm, manly, and noble eloquence, and ſeems to deſerve the character given of him by Pope:

Argyle the ſtate's whole thunder born to wield,
And ſhake alike the ſenate and the field.

CHARAC-

CHARACTER OF THE DUKE OF BERWICK.

THE duke of Berwick was natural ſon of James II. by Mrs. Arabella Churchill, ſiſter to the great duke of Marlborough. He followed the fate of his father, and came into France after the Revolution with James II. who retired thither, to put himſelf under the protection of his friend and ally Lewis XIV. His ally he was, becauſe he refuſed to ſign the treaty of Augſburgh, in a general combination to lower the ambition and greatneſs of the French monarch, agreed to by moſt of the European powers, and, it is ſaid, even by the pope himſelf. This refuſal, it is thought, haſtened the Revolution; for at that time the prince of Orange's views to the crown of Great Britain, if he had any, muſt have been very

very diſtant; and it is thought that king William was better pleaſed with his acceſſion to the crown of Great Britain, from the ſituation and power it gave him to attack the overgrown power of France, than from any real ſatisfaction as being king of Great Britain: and this appears more probable, from the anſwer he gave to the conventions of the ſtates, when they offered to make him king conjointly with his wife, but only for his life: "I reſpect the "princeſs, but will not hold my crown "on her apron-ſtrings." Such was the native love that the Naſſau prince of Orange bore his country, perhaps founded upon a good deal of reſentment, naturally cauſed by the attack upon Holland by Lewis XIV. in Charles II's reign, when that republic, by the rapid victories of the French monarch, was very near deſtruction. He was not ſucceſsful, in general, in his wars with France, but laid the foundation for the more ſucceſsful one of his ſucceſſor queen Anne.

JAMES

JAMES II. was received in France, and ſupported in a king-like manner during all his life at the caſtle of St. Germain. Lewis XIV. ſhewed upon all occaſions the utmoſt friendſhip for him. Indeed, the two monarchs were in ſome meaſure directed by the ſame principles in religion, which ever unite friendſhip; and both were too much, at that time, governed by the ſame ſett of prieſts. Lewis XIV's great, and otherwiſe moſt noble character was much blemiſhed by being in ſuch ſubjection to them. James II. was dethroned by them, from his own weakneſs in too precipitately liſtening and following their councils, in miſtaking obſtinacy and wrongheadedneſs for firmneſs and reſolution; for zeal without knowledge ever counteracts itſelf.

THE duke of Berwick was recommended to the court of France by his ſuperior merit; he attained all the military honours and dignities his moſt Chriſtian Majeſty could confer on him; he was marſhal

marſhal of France, knight of the Holy Ghoſt, duke and peer of France, grandee of Spain, commander in chief of the French armies; in all which ſtations his behaviour was ſuch, that few equalled him, perhaps none ſurpaſſed him. He lived in an age when the renowned prince of Orange, and many other of the greateſt men, commanded againſt him. His courage was of the cool, ſteady kind; always poſſeſſing himſelf, taking all advantages, not fooliſhly, raſhly, or wantonly throwing away the lives of his ſoldiers. He kept up on all occaſions the moſt ſtrict diſcipline, and did not ſpare puniſhment among his ſoldiers for marauding and other crimes, when properly deſerved; for which ſome raſh, ſilly, inconſiderate people have found fault and blamed him. They were hard put to it to find a fault in this great man; for ſurely an army without ſtrict diſcipline, good order, and due ſubordination, will never do their duty, as all hiſtories and times evince;

and they would be little better (conſidering the ſort of men armies muſt be compoſed of) than a powerful ſett of banditti and thieves. This, then, in the writer's opinion, is far from blameable, but a moſt praiſe-worthy part of his character. If he were ſtrict and exact in his command, and the prevention of wrongs by others, he was moſt juſt in himſelf; not raiſing unneceſſary contributions, and promoting pillage, in order to enrich himſelf, as many generals have formerly done before his time. He has been reflected upon by the very zealous and violent adherents of the Stuart family, for not being ſufficiently attached to that party, which was his own family. But by a cool examination of his actions, which are ſtubborn things, and the beſt index of the mind of a ſenſible man, it will appear, that his behaviour in this particular was, as in moſt parts of his life, ſenſible and juſt. When he accepted of employments,

received honours, dignities, and became a naturalized Frenchman, he thought it his duty, as an honeſt man, to become a Frenchman, and a real ſubject to the monarch who gave him bread; and to be, or not to be, in the intereſt of the Stuart family, according to the will and commands of the ſovereign whom he ſerved, and the intereſt of France according to time and circumſtances; for there is no ſerving two maſters well. But when ordered by his king to be in that family's intereſt, he acted with the greateſt ſincerity, and took the moſt effectual and ſenſible methods to ſerve that unhappy houſe, as the following anecdote, if true, and it has great appearance and probability on its ſide, proves.

THE duke of Marlborough, after the ſigning of the treaty of Utrecht, was cenſured by the Britiſh parliament for ſome of the army contracts in relation to

bread and forage; upon which he retired into France: and it was then credibly aſſerted, the duke of Marlborough was brought over to the intereſt of the Stuart family; for it is now paſt a doubt that queen Anne had a very ſerious intention of having her brother upon the throne of England after her death: and ſeveral circumſtances, as well as the time * of that duke's landing in England, make many people believe he was gained over to the Stuart party. If the duke of Berwick was, directly or indirectly, the means of gaining his uncle over to that intereſt, he more effectually ſerved it than that raſh, mock army of unhappy gentlemen who were taken priſoners at Preſton in 1715, had it in their power to do.

IN a word, the duke of Berwick was, without being a bigot, a moral and religious man, and ſhewed by his life and

* The very day or day after the death of queen Anne.

actions, that morality and religion are very compatible and conſiſtent with the life of a ſtateſman, and a great general; and if they were oftener united in thoſe two profeſſions, it would be much happier for the reſt of mankind.

He was killed by a cannon-ball, in doing his duty at the ſiege of Philipſburgh, in 1738. So died the marſhal of Berwick, ripe in years, full of dignities, honors, and glory. *Sic tranſit gloria mundi.*

N. B. Lewis XIV. before his undertakings againſt Holland, ſent word, underhand, to the prince of Orange, offering to make him abſolute ſovereign of the Netherlands, if he would be his ally; when he anſwered, "he ſhould be true to his "country." "But reflect, Sir, ſaid the "emiſſary, how you will withſtand a "prince who makes you ſuch fair offers, if "he undertakes to invade Holland?" "If "that

" that be the caſe, reſumed the prince, I
" believe Europe will come to its ſuccour;
" but ſhould we be abandoned, and left to
" ourſelves, if vanquiſhed, I then fall, and
" ſhall periſh with my country."

CHARACTER OF THE DUKE OF ORMOND.

THIS duke was bleſſed with a moſt noble fortune, and it fell into very good hands; for no perſon was of a more generous, hoſpitable diſpoſition: he was the moſt popular man of his time, head of the ancient, opulent, and numerous family of the Butlers, both an Engliſh and an Iriſh duke, commander in chief of the Engliſh army in Flanders, when the great duke of Marlborough, by the intrigues of the party that then prevailed in England, was recalled home. He was chancellor of the Univerſity of Oxford, and I believe of Dublin, knight of the garter, and had all the honours conferred on him that his country could beſtow; and his princely generous diſpoſition became them well, and in ſome meaſure ſupported his underſtanding, which, when analyzed from real facts, was but weak,

weak, and not truly ſincere and honeſt, but, like great part of mankind, not very moral. He received honours, great places of truſt and profit, from king William, queen Anne, and of courſe was obliged to take the teſt oath of allegiance and abjuration to thoſe reſpective princes; yet at the ſame time he encouraged Jacobitiſm, and, among his friends, profeſſed himſelf the greateſt friend and adherent to the houſe of Stuart. This is repugnant to ſincerity, honeſty, and, I may venture to ſay, religion, which ever ought to be aſſociated together; becauſe it is profeſſing one thing, and being, or pretending to be, of another opinion. It is weak, becauſe it is deſtructive of the ſchemes and meaſures intended to be accompliſhed and brought about: it may be ſaid to divide oneſelf againſt oneſelf, and of courſe one's own ſtrength and force is weakened, by endeavouring to demoliſh with one hand, what one builds with the other.

WHEN he was lord-lieutenant of Ireland, he made, or occaſioned to be made, many of the penal laws that are moſt hurtful to the Iriſh Roman Catholicks. This was not honeſt or grateful, becauſe it was hurting thoſe who were his beſt friends. It was weak, and not politic, being directly oppoſite to that maxim, if you have a mind effectually to ſerve yourſelf, fling power into the hands of your friends: and he, by his behaviour, weakened, and diſenabled thoſe people from aſſiſting him ſo much as they might have done, and by whom he expected to be ſupported.

HE did not ſuffer ſo much by his attainder as many others that acted with more determined ſincerity and reſolution; becauſe his brother, the earl of Arran, a very good ſort of man, enjoyed and poſſeſſed great part of his very opulent fortune, which enabled him to perform what was dictated by brotherly affection and honeſty, in paying him annually a ſufficient

ficient ſum to live in a moſt princely manner at Avignon, where he died; from whence he was brought, and buried in Weſtminſter Abbey.

UPON the whole, it is thought by many, that if George I. who was in himſelf a humane and compaſſionate prince, had not been ſo much ſet againſt him, he would have accepted of his ſervices, when he made a tender and offer of them, upon his landing at Greenwich.

WITH all his foibles and weakneſſes, he might have become a very good ſubject, and a uſeful member to ſociety, particularly to Ireland, his native country, when he had ſeen his errors; for to do the Iriſh juſtice, with whom the writer is well acquainted, ingratitude doth not ſeem to be among their national vices. That he would have ſeen his errors, and have corrected them, there is the greateſt probability and reaſon to think, becauſe it is credibly aſ-

ſerted,

ſerted, and I believe known, that he abſolutely refuſed, directly or indirectly, to be concerned in any of the confuſions and troubles that happened in his country in the year 1745. Why not change his opinions, or correct his errors? It is never too late too mend, or own you have been in the wrong, which is next to being in the right. Some of his friends aver, that he never externally profeſſed a thing, but what he internally believed at the time, and was ſincere: this is very difficult to credit, as it rarely happens in ſuch frequent changes; eſpecially as he ſeldom veered but when his intereſt or power was thereby enlarged: but if it be true, it only ſhews a weakneſs, and a mutability of diſpoſition liable to the influence of others.

CHA-

CHARACTER OF CARDINAL DE FLEURY.

Peace is my delight, not FLEURY's more.
POPE.

CARDINAL Fleury was a very good and intelligent miniſter, and upon the whole purſued the real intereſt of France. He was honeſt, ſincere, religious, and moral; qualifications and virtues which, when united, (and it is to be wiſhed they were oftener found in miniſters) will ever, without even extraordinary and over-ſhining abilities and talents, make ſtateſmen ſerve their country the better; becauſe they then act upon principle, and think they are accountable for their actions to more than man, and have more than that vague and vain love of fame and popularity, or fear of puniſhment in this world, to incite and ſpur them to the performance and execution of good in themſelves, and the prevention

vention of evil in others; all which miniſters have much in their power to do, when power falls into the hands of men of abilities, application, and good morals; which muſt ever take their ſpring from real religion, and a belief and hope of a future reward, and the fear of the like puniſhment. Such was Cardinal Fleury in the beginning of his appearance in public, then preceptor to Lewis XV. and during that time he inſtilled into his prince thoſe real principles of religion which very apparently, upon many occaſions, animate that monarch. He was a good miniſter to France, becauſe he confined himſelf to her natural ſtrength, the encouragement of her manufactures, and the improvement of the intrinſic and natural advantages with which Providence has bleſſed that kingdom above all the reſt of Europe; not vainly attempting to make it go out from itſelf, in forcing it to be, what nature and its ſituation never deſigned it, the firſt maritime power; becauſe then it would naturally

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weaken its military ſtrength, which is very neceſſary to ſupport itſelf againſt the powerful kingdoms that ſurround it, and are not without reaſon jealous of its too much increaſing power: beſides, a well regulated and diſciplined military force is very neceſſary to keep ſo lively a people in due order and ſubordination.

HE kept France in peace very near his whole adminiſtration, which was above twenty-ſeven years, except a ſmall interval of a ſort of war in 1734; and that, by his very able head and humane diſpoſition, he hindered from ſpreading, and finiſhed without making it general, and of courſe prevented a devaſtation and ſlaughter of mankind. It is true, upon the death of the emperor, the queen of Hungary's father, he was, ſomehow or other, brought into a war in his very old age, with the reſt of the Germanic princes, about the diviſion of the territories of that illuſtrious

and

and magnanimous princeſs; ſoon after which he died, at the age of eighty-four.

In all human probability, had he lived, and retained his parts and underſtanding, which is not very common at ſo very great an age, he would have finiſhed it much ſooner. France in that war was very ſucceſsful in Flanders, though not in Germany, or by ſea; and, in the writer's opinion, it was no ways advantageous to France upon the whole; for ſhe received more real benefit by that moſt ſenſible treaty whereby ſhe acquired Lorrain, made by this great and honeſt miniſter, than by all its conqueſts of that rich and fertile country of Auſtrian Flanders.

In a word, moſt governments have more territory and country than they improve and make good uſe of.

ADDI-

ADDITIONAL

ESSAYS.

ADDITIONAL

ESSAYS.

ADDITIONAL ESSAYS.

On GAMING.

IT is often asserted, and generally may be true, that Avarice is the foundation, or the chief motive of high gaming; though there are, and have been people known in high life, and of opulent fortunes, not reputed to be tinctured at all with that sordid vice, very fond of high play. These people are almost always the dupes; and it often hap-

pens, when they have finiſhed their fortunes, (as may be proved by many examples) they turn ſharpers to ſupport a wretched exiſtence for the remainder of their days; or turn ſeditious, turbulent, politicians, in order to induce ſome perſons in power to buy them off, or to keep them quiet from diſturbing the peace of mankind, with the pittance of ſome miſerable place, often quartered upon for half as much as it is worth. A third reſource, if they happen to be men of parts, and of a tolerable figure, is a more wretched ſituation than the two firſt; viz. to ſink into the mauſoleum of ſome ſuperannuated, wanton, doting widow, and to live a dog and cat life for the beſt parts of their lives. In this the perſon hath not the ſmall conſolation, ſuch as it is, in other unhappy weddings; viz. the death of the party; becauſe by that they are deprived of their ſubſiſtence, the jointure, and plunged again into the greateſt of all human calamities, guilt, want, and miſery. A perſon

ſon of fortune by high play can ſcarce probably win, becauſe it is almoſt impoſſible that he ſhould not often meet with people who underſtand play better than he doth: beſides, ſharpers and gamblers, who make a trade of it, always attend where high gaming is ſtirring. In fact, he ſtakes his eſtate againſt nothing; for he often plays with men who are unable to pay if they loſe; and he muſt, if a man of honour, pay them. In the purſuit of play he wears out his conſtitution, by the late hours, and the torture of all his paſſions which it throws them in; and it frequently ruins his family and peace of mind, and cauſes his death, in a duel with ſome ſcoundrel ſharper; or, perhaps, he himſelf becomes by the ſame means the murderer of his friend, with whom probably he never would have had a quarrel but on this account. But if all this, or no one of theſe conſequences ſhould happen, and he were to prove ſucceſsful, the winning from, and diſtreſſing, our friends, is but a poor

conſolation to a benevolent mind. Gaming among the ladies is attended with all the ſame fatal conſequences, except that of duelling; but thoſe who are young and handſome, have often ſtaked their reputation and chaſtity, which ought to be as dear to them as honour, in the moſt delicate ſenſe of the word, to either a ſoldier or a gentleman.

On ENTAILS.

ENTAILS, if rightly underſtood, and not abuſed and miſuſed, are very proper and juſt things: for when a perſon marries and ſettles, it is but reaſonable a proper proviſion ſhould be made for his wife, in caſe of widowhood; and a juſt and honeſt man will never deſire, or even truſt himſelf with, a power totally to ruin his family and poſterity: for no man can anſwer for himſelf, as daily experience proves, what unreaſonable prejudices he may take againſt a ſon, or what unjuſt conditions he may require of him, when totally in his power.

As there are unnatural parents as well as diſobedient children, and as Avarice is often the attendant of old age, parents frequently think of doing nothing for their

ſons but procuring them a certain ſum of money, adequate to ſome purpoſes they want or have framed to themſelves, by marriage; without ever conſidering whether the parties are proper or agreeable to one another, though ſo much of their childrens future happineſs, both here and hereafter, depends on it: but theſe, like all other good inſtitutions, when carried to exceſs, turn into the greateſt corruption, and are moſt detrimental to a country and ſociety. If there were always a reaſonable eſtate ſettled on the peerage, it might not be improper, as a total indigent and dependent nobility makes a very bad part of the legiſlature.

FORMERLY, when the feudal law prevailed more in England than it doth at preſent, the ancient barons had their eſtates and baronies under ſuch ſtrong entails, that they could not be forfeited by rebellions or treaſon. Henry VII. a very wiſe and judicious prince, who ſaw that this

was

was the frequent occaſion of inſurrections and rebellions, procured them power to cut off their entails; by which means he took from them the ability, if not the inclination, of diſturbing the peace of their country ſo often; and gave a great blow to, and in ſome meaſure deſtroyed, that ariſtocratic power, the worſt form of government that was ever calculated for the regulation of ſociety and the happineſs of man.

IT ſtill prevails too much in Scotland, as that people have been ſo tenacious of their old laws and cuſtoms, that there were eſtates there which lay much unimproved, though very capable of it; owing to the inability of the poſſeſſors to improve them, and their want of power to make out a title to thoſe who were willing and able to purchaſe and improve them.

I HAVE been informed by a very ſenſible Scotchman, that by the law of that coun-

try a perſon is obliged to give ſeveral days notice before he can be arreſted for debt: this, in fact, is giving a man whom honeſty cannot bind (and many ſuch there are) a power to run away with all his effects, or turn them into caſh, and cheat his creditors.

SURE this muſt be a great hindrance to improvements, and very injurious to a trading and commercial kingdom. The inhabitants of the neighbouring counties, both Scotch and Engliſh, are ſo ſenſible of this, that they have very little dealings beyond the Tweed; nor, indeed, can they with ſafety in money-matters, which is highly inconvenient. It is therefore to be wiſhed, that the ſenſible part of the law would contrive to make a greater union of laws, and not let, now, the ſame united kingdom be an aſylum for the thieves and rogues of each country.

WHY it has prevailed ſo much longer in that kingdom may, in part, be accounted for. At the acceſſion of James I. the majority adhered to their old prejudices, and were againſt parting with their king, or having their country governed by a monarch reigning in England.

THE Scotch were, at that time, much in the intereſt of France, from their long and ancient alliances; and it is very well known that France, as a neighbouring rival nation, ever thought it their intereſt to keep up a party there upon the principle of *divide et impera*.

THE unhappy civil war that broke out under Charles I. prevented that unfortunate monarch, if he had it in his diſpoſition, to think of any ſuch thing.

NOR could the two ſucceeding princes (Charles and James) think of any ſuch thing: they had other points in view.:

Charles

Charles with great difficulty kept the throne; James did not keep it.

WILLIAM had a ſtrong party both in Ireland and Scotland to ſtruggle with, and many enemies in England.

ANNE, in whoſe reign the Union was made *, thought it not prudent to attempt any thing farther. The Scotch Jacobite party continued to propagate ſo ſtrong an averſion to the Union, that it is more than probable, this ſpirit was artfully kept up by deſigning people to influence the more weak, well-meaning, but miſled part to ſecond their views.

THERE needs no other proof of this than the Chevalier's manifeſto, the chief article of which was a "Diſſolution of "the Union."

* Every one knows with what difficulty it was brought about, and how averſe the Scots, in general, were to it, particularly the Jacobite party, which was then ſo very prevalent and ſtrong.

THEREFORE

THEREFORE it appears more than a probable conjecture, that theſe almoſt perpetual entails were kept up to prevent people from forfeiting their eſtates by going into rebellions and treaſon; as they were always pretty ready for the one or the other. But as it is hoped, believed, nay known, that the reaſon doth not ſubſiſt, the cauſe ſhould be taken away; for laws muſt, at leaſt ſhould, alter according to the nature and circumſtances of times and things.

SUPPLE-

SUPPLEMENTAL REFLECTIONS on ASYLUMS and PROTECTIONS.

EVERY ſubject who pays willing and due ſubmiſſion to the laws and government under which he was born and lives, may with great juſtice claim the protection of thoſe laws: indeed, it is the duty and intereſt of every man, particularly of property, as much as in him lies, to ſupport laws, and keep up a due ſubordination and reſpect to office; for when once laws are laughed at and diſregarded, and the people ſpirited up to deſpiſe all order and dignity, licentious riots, tumults, and mobs, are the conſequence; and neither our lives, property, or all that is the moſt valuable to us, are ſafe; but protection from the laws, I mean a ſcreen for diſhoneſty and villainy, no perſon has a right to. I will explain myſelf. A protection to

prevent a perſon from being arreſted for debt, a practice too much uſed by foreign miniſters, lords, and members of parliament; this is, in fact, giving a perſon a power to cheat all his friends who are good-natured enough to truſt him; and he may be ſaid to live by the ſweat of their brow, and be the means of diſtreſſing many honeſt and induſtrious tradeſmen and their families, and be the occaſion of reducing them to poverty, want, and bankruptcy. This, in ſome ſenſe, is oppreſſing the poor; a ſin which, we are taught in our catechiſm, calls down vengeance from heaven. Aſylums, or privileged places, may, in ſome caſes, be neceſſary and proper, as it gives a poor unhappy debtor, or otherwiſe diſtreſſed man, whoſe misfortunes may not have been brought upon him by his own fault, a power to recover himſelf by his induſtry and endeavours; and even if his misfortunes have happened to him through his miſconduct and fault, if he can be reclaimed, he ought not

not to be driven to deſpair. But theſe aſylums and privileged places are moſt ſcandalouſly abuſed, by affording protection to thoſe who fly to them to ſcreen themſelves from their creditors, and can, but will not pay their debts; and they alſo often ſcreen other villains from due puniſhment for their crimes: whereas a public puniſhment is the beſt atonement they can make ſociety for their villanies, as it may be an example to deter others; for the beſt repentance a public ſinner can make, is a public change of his life. This ſeems to have more ſenſe and real merit in it, than ſtealing or retiring into the moſt ſevere convent or order on earth. Church ſanctuaries, in ſcreening murderers or aſſaſſins from public juſtice, or the civil magiſtrate, preſent us with a moſt lamentable abuſe; it is making the houſe of God a den of thieves: and if what I have heard aſſerted be true, that theſe privileges and ſanctuaries were, on the firſt eſtabliſhment of Chriſtianity, meant to keep the delinquents till

ſuch time as they could be delivered up to juſtice, and to prevent hot, paſſionate people from being their own avengers, which is contrary to all laws, both human and divine; there might then be ſomething ſaid for it; but when it is made uſe of to guard, protect, and let villains and murderers eſcape, it is ſhamefully perverted, and ought to be taken away; which might be the means of preventing aſſaſſinations.

In a word, when the original cauſe doth not ſubſiſt, or when, from the circumſtances of times, any privilege doth more hurt than good, it ought to be aboliſhed.

FINIS.

MVSEVM
BRITAN
NICVM

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